THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.*"—Acts 13: 40-41.

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OUR MISSIONARIES

Some of our contemporaries occasionally refer to the missionary work of the Church of Jesus Christ of Latter-day Saints, and speak of certain Elders having been appointed or expected to be appointed to "a two years' mission," or a "three years' mission." The purpose is frequently to show a familiarity with the inner proceedings of Church councils that does not exist, but consists of rumor and guess-work, and sometimes of impertinent interference with affairs that only concern private individuals.

This idea of a fixed mission term is a misapprehension of the rules and spirit governing our missionary appointments. When Elders are called and sent to the different parts of the world selected for their labors, they are placed under the direction of the President of that particular mission, or of the conference with which the locality is connected. They remain until duly released by their presiding officers. No agreement is entered into with a missionary as to the length of time he is to serve, or the date of his release. The phrase, "a two years' mission," so frequently used by those who do not know what they are talking about, is incorrect and misleading.

The missionaries of this Church go where they are sent to preach the Gospel and labor with all their might to enlighten and save humanity. They are not called to work among any particular class of people, rich or poor, dwellers in cities or in rural districts, male or female. Nor are they emigration agents with inducements for folks to come here to get land or employment. All the stories told to the contrary are untrue and without foundation.

It has been customary to retain Elders in the mission field for at least

two years, unless released in consequence of ill-health or other unusual cause, but there is no settled term for a mission; the time frequently ranges from two to three and occasionally has reached up to five years. The period is governed by the needs of the mission and the discretion of the presiding officer, unless some special order is sent by the First Presidency.

The devotion and integrity exhibited by the Elders on missions are worthy of admiration and praise. They receive no salary. They do not work for money, or for ambition or personal glory. They are devoted to the labor of spreading light and truth, and bearing witness of the restoration of the Church of Christ on earth, by the personal manifestation of the Redeemer and heavenly messengers, preparatory to the consummation of all things.

Even if they are deemed in error they should be treated with kindness and consideration by all people among whom they travel, and those who seek their personal injury engage in a most un-Christian and shameful endeavor. They deserve the protection of every government where they are sent as missionaries, because they render obedience to its laws, and their influence is on the side of peace and good order. There are no more exemplary and consistent men, as a rule, in the world than the traveling Elders of this Church, nor more worthy of the confidence and esteem of the virtuous, upright and truth-loving men and women of Christendom.—*Deseret News.*

DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

Delivered in the Salt Lake Tabernacle, October 7th, 1900.

[*Concluded from page 35.*]

It is a test by which His disciples may be known. But while we should not shrink from complying with every requirement, we ought to avoid persecution and death by every means in our power that would be honorable and consistent with our duties and obligations. But in preaching this Gospel to the nations of the earth we ought not to be afraid of our liberty or our lives. It has cost the liberties of Elders in Austria, Norway and other places already; but it has been followed by greater freedom. The efforts of the Elders have been crowned with success in this respect. It has seemed as though the preaching of the Gospel has had a loosening effect in many places upon the people.

In this connection I think we should teach our young men all the languages of the earth. Let them seek by study, by faith, by the gift of tongues and by the gift of interpretation to understand the languages of men. Our Mutual Improvement associations should devote themselves to the study of languages, that we may have a people here familiar with every language spoken under heaven. What was the gift of tongues given for if not for this? Was it given for the brethren to get up and talk in tongues in fast meetings? This is a small thing, very good in its place; but what we want is to have men that can go to any nation and speak the language of that nation by the power of God, first having sought by faith

and by study to obtain the language and the gift of interpretation. I talk this way because I know that the gift of tongues and the gift of interpretation can be obtained, to enable an Elder to speak to the people and to understand them when they speak to him. We should utilize these gifts that God has given for this purpose. Many of our Elders who go out into foreign lands do acquire the language by that gift and are able to speak it with a facility that surprises other people. On the Sandwich Islands I know that the people were astonished at the facility by which the language was acquired by our Elders, and the correctness with which it was spoken by them. So it has been in Germany. I have had sons there who, in a very few weeks were able to express their thoughts in the German language. Other men have had sons there whose efforts have been attended with the same results. So it will be if we send our Elders to any land—to France, to Spain, to Portugal, Italy and all along the Mediterranean to the isles of Greece, up to the Danubian principalities, and into Austria with its numerous nationalities, to Hungary, to Poland and to Russia. Almost all these lands are sealed against us at the present time. We have not made any great effort to enter some of them. What has been done has been done in a spasmodic way. Now I believe with all my heart that the time has come for us to break forth and lay siege, so to speak, to these lands, whereby an entrance may be effected, and the Gospel be preached to the people. If the time has come for Elders to go to Japan, let Japan be penetrated. After a while perhaps an opening may be made in Corea, and in Manchuria, and in China, and these lands be penetrated by the Elders with this message of salvation, as soldiers of Christ. Our young men go to the Philippines and to Cuba, and they have been willing to lay down their lives for their country. Young men from this State have done so, and have thus shown their patriotism. Let us in like manner show our patriotism to the Kingdom of God and for the salvation of Jesus Christ, our great leader. Now is the time for us to do this, and we shall be blessed in doing it. God will be with us and bless us, as He has done in every effort that we have made to do His will. It is His will that this Gospel of the kingdom should be preached, that every ear may hear the sound of it; not, perhaps, by direct contact with every individual, but by the signs that accompany the kingdom of God and the wonderful events that are taking place.

The Spirit of God is moving upon the people in all lands, and in many countries they are waiting in solemn anticipation of what is going to happen. All the nations of the earth feel that something remarkable is likely to happen, but they do not know what. The honest in heart in those lands, when they hear the glad tidings that God has provided a refuge to which they can flee as He did in the days of Noah, will be led to rejoice. God has founded this land and the government thereof for the express purpose that Zion might be built upon it, and that the people of all nations might come here singing His praises and thanking Him that from the darkness and the threatening evils by which they were surrounded He has provided a way of escape, a safe place, that when calamities and judgments come upon the inhabitants of the earth, they can stand in

holy places and be secure by keeping the commandments of God. What a glorious theme this is for the Elders to carry to the down-trodden of the earth, who groan in darkness and who see no way of deliverance! Nor will it be the down-trodden alone who will listen to these tidings. Men in high places and of commanding positions will yet listen to them, and they will take note of this extraordinary people who have done such a remarkable work, and who are now traversing the globe to bring from every land all who will listen to their message; to bring them with all their traditions to this place which we call Zion, where they can, by the fusing power of the Spirit of God, be consolidated into one united people. It is already the most wonderful thing that has ever taken place upon the earth; but if we will do our duty on the lines that I have been speaking, how much more influence will we have and how much more will our God be glorified! The world will see and wonder at what is done by those who are laboring in the Lord's name, without taking any credit to themselves, but ascribing all power and success to Him and His Holy Spirit. These will be additional testimonies to the inhabitants of the earth that God is in this great movement, and that He is preparing the way, as the prophets have predicted, for the coming of our Lord and Savior Jesus Christ.

Before closing, I wish to say, my brethren and sisters, I hope you will take these things to heart and prepare yourselves. If you are not living as you should do, regulate your households and strive to live according to the commandments of God and the counsels of His servants. Bring your lives into complete subjection to the will of God. If there is anything in you or in your families that is not in accordance with the laws of God, divest yourselves of it as fast as you can by faith and prayer. Let us be a holy people. Oh! when I hear the brethren spending time talking about the Word of Wisdom, I feel to say, are we still little children that we have to be talked to in this way meeting after meeting? It is disgraceful that a people who know as much as we do should have to be talked to about those little habits concerning which God has spoken so plainly. The law of tithing ought to be so understood that every man, woman and child would obey it gladly, for it is accompanied by great promises, and it will prepare the way for greater things, as President Snow has told us.

I pray God that that which has been said during this conference may sink deep into all our hearts. I pray God to bless you all, to be with you, to fill you with the Holy Ghost, to preserve your lives, to preserve your generations, that you yourselves or some of your posterity, if you should happen to pass away before that time, may be numbered among the Saints of God who shall enter into that millennial glory which is prepared for the faithful, and that none of us may ever be destitute of a man or men to stand before the Lord, bearing the Holy Priesthood, throughout all the generations to come, until time shall be no more, which is my prayer for you all and for myself, in the name of Jesus Christ. Amen.—*Deseret News.*

THE TWENTIETH CENTURY.

The nineteenth century of the Christian era has passed and gone, and

we are just over the threshold of the twentieth, the end of which none of us can expect to see. Many of us, with stirred feelings, sat up to watch the old year out and to welcome the new year and the new century in, but few of us stopped to think exactly why, when the hands of the clock pointed to midnight, at that instant the old century passed and the twentieth took its place. The truth must be told, in spite of sentiment; it is a pure convention; it is convention that our days should begin and end at midnight, and not as they once did, at sunset; and the time is conventional also, for here in Liverpool our midnight, west of Greenwich, does not occur till twelve minutes past twelve instead of twelve, and the century ended some six hours previously in India, whilst men in America waited six hours longer for its close. When we speak of the nineteenth century having passed, there is no doubt that we roughly mean that nineteen hundred years have elapsed since the birth of Christ, and it therefore comes on us as something of a shock when we read in the margin of a reference Bible that Jesus was born "before the account called Anno Domini the sixth year," and our wonder is not allayed when we turn to some standard commentary and find that the only point on which students are agreed is that the date was some few years before the commencement of our era, but that the number is not certainly known. Jesus was born before the death of King Herod, who died, according to our reckoning, in B.C. 4; how long before it cannot be ascertained. To reckon years from the supposed date of the birth of Christ was a system introduced A.D. 530 by a Scythian abbot at Rome named Dionysius Exiguus; he was the first person who abandoned the Roman method called the era of Diocletian, and adopted the system of Victorinus of Aquitaine, who had been employed by Pope Hilarius in A.D. 463 to correct the Calendar which was henceforth to be called the Christian era. The system was introduced into England by the Venerable Bede, who spent his life of sixty-two years in the monastery of Jarrow-on-Tyne, and, dying in A.D. 735, lies buried in Durham Cathedral. But Bede himself knew that the era did not actually date from the birth of Christ; he assumed an error of two years, whilst we regard the error as probably six.

And now, since a century is a period of a hundred years, is the century completed with the last day of the year 1899 or 1900? This is entirely a question as to whether the first day of the first century was the first day of a year A.D. 0 or of the year A.D. 1, or rather it is a question of what the custom is that those who followed Dionysius have established; for at the time in question the system was not in existence, and even in the sixth century, men reckoning in Roman numerals, with no symbol for zero, could certainly have no idea of a year A.D. 0 intervening between A.D. 1 and B.C. 1. In mathematical calculations involving past dates referring to a greater lapse of time than nineteen hundred years, the calculators have to add one nominal year to allow for that year A.D. 0 known to mathematics, but unknown to history; for the system was compiled in the days of mathematical infancy. The Astronomer Royal wrote last year from Greenwich Observatory: "The twentieth century begins on January 1st, 1901. It has been generally agreed to call the first day of the Christian

era A.D. 1, not A.D. 0." It has been argued that the Prayer Book of the Church of England is part of the law of the land, and that, as in the table to find Easter we read the words, "For the next century—that is, from the year 1800 till the year 1899 inclusive, etc.," hence the law of the land has decided that the nineteenth century ended a year ago, but the argument is based on a pure misreading. The word "next" simply refers back to the date 1799 a few lines higher up, and is the mere necessary outcome of a rule for the correction of the length of the year in virtue of which 1800 and 1900 are not leap years, although divisible by four. And just as the Papal Bull for the reformation of the Calendar in 1582 styled 1700 and 1800, etc., "Anni Centisimi," so does our Act of Parliament of 1751 call 1800 a "hundredth year," making 1801 a first year of a century, if the words had anything to do with the question, which they have not.

As to whether Dionysius, who introduced our system, intended his year A.D. 1 to be the year in which, on March 25, the Annunciation was made, and in which, on December 25, the Christ was born, we do not know. Probably he did, but the records are uncertain. In the middle ages it became common to begin the year with March 25, and to call December 25 the Day of the Nativity in that year which preceded the January 1st of the common reckoning; that is, in the first instance, in what should be the year A.D. 0, but which we call B.C. 1. It is an instance of the confusion which rests over the whole question. We do not know the day of our Lord's birth. Christmas Day is in mid-winter, probably as being connected with the birth of the Sun-god from the death of winter as following the shortest day, and is a Pagan festival with its mistletoe and other Pagan customs dedicated anew to Christian faith. Neither do we know what Dionysius thought on these points fourteen centuries ago. Time glides on in an even, ever-flowing stream, the divisions are man-made for mere convenience, and the times we choose are those in which for convenience sake we meet together to enforce the lesson to "work whilst it is called to-day, for the night cometh when no man can work."—*Liverpool Post.*

CHRISTMAS LIQUOR.

It would probably have given a sobering shock to John Bull in his most elated moments of the last Christmas conviviality if he could have caught a glimpse of the total of his Christmas liquor-bill. During Christmas Day and the day preceding and following it, John Bull "kept his spirits up by pouring spirits down" his capacious throat at the rate of 1,890 gallons every minute of the three days; while each minute's indulgence in intoxicants drained his sorely tried exchequer to the extent of £926. During each of these three days he disposed of no less than 3,000,000 bottles of whisky; and, at the end of his festivities he left behind him a wake of bottles long enough, if placed end to end, to reach from Charing Cross across Europe to Constantinople, with a remnant long enough to stretch northward from London as far as Sheffield. His Christmas allowance of "mountain dew" would make an imposing stack of bottles as lofty as the Great Pyramid, with a rectangular base fifty feet long and twenty-five feet wide. If he

were to empty these nine millions of bottles into one Brobdingnagian bottle large enough to hold them all, his "aggregate" bottle would rise as high as the London Monument, and would have a diameter of forty-three feet; so that twenty-five tall men could barely clasp hands around its base. To remove this mammoth whisky bottle would test the utmost strength of ten powerful locomotives, or a string of 5,000 horses stretching in single file a distance of ten miles; while if it were put into the scales, it would outweigh the entire population of Sunderland.

A bottle of this capacity might well be sufficient to satisfy John Bull's appetite for spirits; but John is by no means content with whisky alone, but calls for 4,000,000 bottles of brandy and gin, thus making his full allowance of spirits more than four million bottles for each of the three days of his Christmas festivities. His bottles of gin and brandy, if placed on top of one another, will make 908 columns, each as high as Ben Nevis, and would admit of a distribution of half a dozen to every man, woman and child in the whole county of Devon. A single bottle, large enough to contain the Christmas mixture of brandy and gin, would be as high as the Nelson monument in Trafalgar Square, and would have a diameter of 38 feet. If we take our whisky, brandy, and gin bottles, and pour out their contents into a tank 1,000 feet long and a 100 feet wide, they will fill it to a depth of three and a half feet, and on the bed of our lake of spirits (all consumed within three days) there would be ample standing room for a quarter of the men in our entire regular army.

John Bull's Christmas beer would allow a distribution of two glasses to every inhabitant of the United Kingdom, for it reached the stupendous total of 5,000,000 gallons. If it were possible to "fetch" this beer in a single jug, our Christmas beer jug would rise as high as the top of the spire of Cologne Cathedral (511), and would have a circumference of 125 feet at its base, and of nearly 100 feet at the top. . . . . Of champagne and hock, port wine and sherry, and of wines generally, John Bull demanded 6,000,000 bottles for his Christmas festivities alone. Of these he drank a third of a million gallons a day, and his wine bill alone for his three days of festivity amounted to £1,250,000. Thus John Bull's liquor bill will be:—Whisky £1,500,000, Brandy, etc., £150,000, Wines £1,250,000, Beer £400,000, total £4,000,000.—Dr. W. Greenwood.

Opposition of Eros.—The distance separating the sun and earth is now known with great exactness, but it is hoped that the observations now being made on Eros, the new minor planet whose orbit lies in great part within that of Mars, will give still more accurate knowledge. When in opposition, on November 12, he was some 19,000,000 miles from us, but, from the great eccentricity of its orbit, it was not so near to us then by about 10,000,000 miles as it was at the beginning of the new century. Measurements are being attempted with the micrometer, the henometer, and by aid of photography. Observations are being made in Europe and America, as well as in the Southern Hemisphere.

We are never more like God than when we are doing good.—Calvin.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 24, 1901.

THE QUEEN'S DEMISE.

THE first great shock of the twentieth century has come to the world in the death of Her Majesty Victoria, Queen of Great Britain and Empress of India. A brief illness, augmented doubtless by mental strain of domestic sorrow and protracted war, sapped the life of a glorious woman, whether we estimate her as virgin, wife, mother, widow or Queen. The British Empire has "a big heart," and it was filled in her, reverence had deepened into love, and sympathetic prayers and tears give testimony to a wondrous reign. From her first prayer before the Archbishop of Canterbury on the morning of June 21st, 1837, to the last hours in consecrated Osborne, she evinced that trust and reliance on Divine direction "which becomes the throned monarch better than the crown." National and international condolence will be extended to her Royal Family, and uncounted millions will hope that the rule of her successors may be as calmly prosperous, brilliant and lasting as that of their departed and immortal Queen and mother.

THE DISEASE! THE REMEDY!

AN unwonted expression of ideas have been evoked by the new century, men's minds have been more aroused than by the simply changing year; by review many have estimated the defects of civilization, and from limited diagnosis men have endeavored to comprehend the true condition of the Christian world, and as the points of view have been, so has been the panacea suggested. But the general reader has observed that most of the indicated remedies have been but partial or palliative, and all seemed to be defective in that they were not radical enough, nor did they grapple with the omnipresent evils as if there was any possibility of redemption, by or through the thoughts and conclusions presented.

It is quite possible and easy to bewail and lament that which is seen, we may sense the lack of moral restraint, deplore the unfathomable abyss of poverty, realize the sad depths of ignorance, and feel amazed at the irreligion of a Christian land. The extravagance of wealth may surprise, the lust for place and power may startle, combinations for ulterior purposes may grow and expand, speculation may run riot gasping for opportunities, and in the market-place you may listen to "Lo here is Christ, lo there," but it profiteth little; for some suggest education, some legislation,

others emigration, while a few want more churches and more religious effort. Meanwhile the nations groan under the incubus of taxation, standing armies, munitions of war, and floating batteries are increased by mutual national jealousy, and rivalry in the old world and the new seems to forbode desolation rather than peace. Industry is hampered, creative ability is perverted, and the forces which, properly directed, should minister to wealth and peace, are directed into channels of destruction. As combination destroys the struggling worker for a livelihood, so national powers combined are parceling out this wonderful earth, which was given as the birthright of individual man. Nations set the example to units, and these have fenced, preserved and hold large tracts of land upon which tens of thousands might enjoy happy homes, raise large families, and make the music of independent toil resound from land to land, until its voice should be as the voice of God redeeming, cultivating, glorifying this waste and stolen heritage. Instead of this, silent moors, uncultivated lands (?) and preserved estates are simply kept for sport, on which battues of game are sacrificed year by year, while thousands are yearning to possess, cultivate and enjoy but a modicum of that which God intended for universal man.

Now what is the cause of this condition, and what the remedy? The reasons thereof are not far to seek. All these interests which work destruction are based on unregenerate selfishness, men are no longer amenable to justice, truth or righteousness; they have ignored God, disputed His existence, or reproduced and worshiped a mental ideal which is but a reflection of themselves, and the wonderful affluence of divine manifestation such as love, mercy, kindness, forgiveness, sympathy, commandment and obedience are but as a dream of the night.

Far-reaching vision, inspired thought and intelligent observation sees all this, or there would be no suggestion. This, however, is superabundant; the religionist, according to his complexion, gives his, the politician lifts his voice and wants reform, the philanthropist thinks that giving will alleviate if not redeem, the professor wants more book education, and the metaphysician suggests a broader study of mental operation and then intelligent guidance; better wages and shorter hours is the cry of others, rehouse the poor, provide libraries, reading rooms, museums, pleasure resorts and recreation is the voice of another; close the public-houses, or restrict the licensing power, make effective laws to suppress the drink traffic; give pensions, build alms-houses and establish charitable institutions, give us more hospitals, multiply reformatories, build us baths, wash-houses and lying-in establishments; create parks, gardens, picture galleries and "Betterment Associations." For "all the ills that flesh is heir to" there is a philanthropic expedient; whole-souled men and women are doing what they can, but success is as problematical with the worker as with the looker-on; the minister knows no more than the layman, the statesman than the philanthropist, the sympathetic than the indifferent, the physician than the patient.

To how many has it ever occurred to ask for wisdom from the fountain head? How much has faith grappled with the cause instead of the effects, with the disease instead of the symptoms? "Is there no balm in Gilead,

is there no physician there?" Is the channel of communication closed between the heavens and the earth? Is there none to get the word of the Lord as in the days of old? When the head is sick and the heart faint is there neither physician nor remedy? A negative is cruel, the facts are just as cruel! There is divine wisdom for the asking, there is a panacea for every ailment—not one of expediency, not a superficial thing, not one of man's device, for even if these alleviate they fail to cure! "*The Gospel is the power of God unto salvation!*" It is equal to every emergency, it is a balm for every wound, and it will give life even to the dead! Do you hear this you ministers and divines? Do you hear this you men and women of wealth and sacrifice? Do you hear this you who are workers amid the symptoms of evil, you triflers with human prescriptions, you failures at your very best! You are invited to receive the Gospel of Jesus Christ in its fulness, "not as the world giveth give I unto you!" "Salvation was my mission and high prerogative, the terms were appointed of old, yet they were and are rejected by human ignorance and sin." That position is uncompromising, all sufficient order is restored, it will bring to pass all you desire if you will secure its application, and it will not temporize, nor experiment, nor bestow precious time on local manifestation of sin and death; it is radical, efficient, eternal, "without money and without price." It was revealed to and restored by that great prophet of God, Joseph Smith, who laid down his life in testimony of its truth, and in its operation it both can and will supersede all your appliances, for it is divine in origin, action and results. "Take my yoke upon you, for it is easy and my burthen for it is light," said that authority which is paramount and eternal, "Jesus Christ the righteous."

N.

Our aged and respected Sister Hannah Holmes, of Batley Carr, near Dewsbury, kindly sends us a cabinet photo of herself. We can only award it a place of honor in the sanctum, and say that her eighty-three years of mortal life have dealt leniently with her, she looks so hearty and fresh. We hope she will live until she is fully satisfied with life, and then enjoy "that rest which remains for the people of God."

Needed at this Office.—The *Improvement Era*, volume 2, two copies of number 2, and one each of 3 and 11. Volume 3, numbers 1, 2 and 3.

Releases.—Elders Nathan G. Clark of the Norwich, and Philip Quayle of the Liverpool Conference have both been honorably released to return home on the s.s. *Commonwealth*, leaving Liverpool, January 31st, 1901.

Elder Ezra T. Lloyd of the Birmingham Conference is honorably released to return home at his pleasure after January 30th, 1901.

Transfers.—Elder Jos. C. Pixton is hereby transferred from the Nottingham to the Scottish Conference, and Elder A. L. F. MacDermott is transferred from the London Conference to the Liverpool office.

Prejudices are the chains forged by ignorance to keep men apart.

ABSTRACT OF CORRESPONDENCE.

PRESIDENT A. H. SCHULTHESS of the German Mission, writes from Hamburg, January 17th. We are pleased to reproduce an extract for the gratification of our readers:

"Regarding Elders Markow and Law in Ungarn, I will say that the brethren there know nothing of the story which appeared in the *News* some time ago about Elders being mobbed. I inquired of the brethren there, but no such treatment has befallen them. They are well and have a number of applicants for baptism again.

"As to our Elders' Conference in Leipzig:—Elder Winn, who is *en route* for home, will tell you much about that glorious time, the grandest I have spent in the mission field. About seventy-five Elders and ten visitors (Utah music students) were in attendance. It lasted four days. We fasted each day until evening during Conference, which was a time of rejoicing, a day of Pentecost, with the gift of tongues and the interpretation thereof, by a number of the brethren. A number of the younger brethren, who recently came from home, stated that they had never been convinced of the truth of the Gospel, but they could no longer doubt it, and bore strong testimonies. Strong men, who perhaps had never shed a tear before in their lives, broke down and could not speak. There was a spirit of union and love among the brethren such as I have never seen before. The Lord seems to have given us just what we needed the most. The word of wisdom and the principles of tithing received due consideration, the Elders leading out in practising and teaching the same. The main subjects dwelt upon were to encourage the Elders to be more earnest and more spiritually-minded, to cease light-mindedness, to labor in harmony with their brethren, to make good use of their time, to lead pure lives and live as near to God as possible, and suggestions were made as to how they should arrange their work and make it more systematic; instructions were also given as to officiating in the ordinances of the Gospel.

"Many of the brethren gave very interesting reports of their labors without purse or scrip, and testified that it was the most successful way of preaching the Gospel. Suggestions were made that they might follow up that kind of work properly. Many other subjects were spoken upon, but cannot be mentioned. On the fourth day a free concert was given in the hotel where the Conference was held. The object of the concert was to reach a class of people that would not attend a religious meeting. We had a large audience. A peaceful spirit filled the house, and they also heard the Gospel. Nearly every item on the programme was furnished by our Utah musical students, and in that way *they* did excellent missionary work. Professor Coop was the musical director. One of the waiters at the hotel has since applied for baptism, and another subscribed for the STAR. It was quite a sacrifice for many of the Elders to attend the Conference, but all agreed that money cannot be compared with what they received. We feel grateful to our Heavenly Father for His goodness to us, and we regretted very much that you could not be present. I could have wept when I read in your letter that you might have come if we had given

you more time, but we had only a few days before we decided definitely on holding it."

"Since our meeting in Leipzig we have made this Mission into six Conferences. Ost Prenssen, one of the most promising fields, lays far away from the other part of the Berlin Conference, so that we considered it profitable, and it was necessary to make it a Conference for itself. It includes Koinsberg, Danzig and a number of other places just started, and is presided over by Elder J. L. Woodruff. The lower part of the Berlin Conference is presided over by Brother R. T. Haag."

Elder Wm. B. Armstrong, now laboring in Hull, of the Grimsby Conference, imparts some pleasant items as follows:

"We are making quite a stir in Hull, and a fine lot of people are investigating and embracing the Gospel. There has been thirty-five baptized since I came to Hull in 1899, and prospects never have been so bright before. Our meeting room is filled every Sunday night to its full seating capacity, and much interest is being taken. There will be another baptism on the 26th inst. We have advertised our meeting in the newspaper, and it is causing a stir. We had a reporter in our hall on the 13th inst., who gave a fair report thereof. There must have been about two hundred in the congregation, about thirty being strangers or non-believers."

We are also favored with an appreciated letter from Elder Joseph J. Daynes, Jr., now laboring in Birmingham. He hopefully says:

"You know we expect to have you attend our next Conference, so that you may have the pleasure of hearing our report of fifty baptisms. We are working hard for this number, and expect to have our anticipations realized.

"We are all sorry that we have to part with the services of our worthy President (Frisby), as he has been a most energetic and systematic worker; but at the same time know that the Lord through you brethren will appoint a successor who will be fit and qualified for the responsible position."

SIGNS OF THE TIMES!

A churchman in the *Liverpool Post* has something to say in comment upon the assertion of a religionist that "Nonconformity has had to be content, like its Divine Founder, to submit to many humiliating aspersions, but its principles have triumphed, because they were the principles of the Christ of God." As one reads this three thoughts pass through the mind:— (1) Our blessed Lord's great prayer for unity, in which He prayed so earnestly that all who believed in Him might be one, as He and His Father were one, that the world might believe that His Father had sent Him (St. John, 17: 21). (2) St. Paul's rebuke to the Church at Corinth for their divisions; everyone saying I am of Paul; and I of Apollos; and I of Cephas; and I of Christ (I. Corinthians, 1: 12). And (3) the three hundred different sects into which Nonconformity is divided.

An exceptionally able business man, in a recent conversation with me upon the prevalent indifference to religion, attributed it as largely being due to the multiplication of sects, and one could not but feel the force of his remark. The hindrance, too, to the work in the mission field abroad, which arises from this diversity of voices, is obvious. One would be glad, therefore, if "A Religionist" would kindly inform us (*a*) the name of the "Divine Founder" of Nonconformity; and (*b*) the year in which he founded it. With so much of real goodness as there is in individual Nonconformists, it is a matter for deep regret that their system is such a source of weakness to the Church of Christ. Could not some suggestions be put forward by which the National Church and they might be brought together, and the weakness of disunion averted?

THE *Congregationalists* issued a Twentieth Century letter as to the work of that body, and what is expected of them:—"The Congregationalists of the past century contributed their share to the making of the England of to-day, seeing they gave to her such leaders and kings of men as William Jay, of Bath; James Parsons, of York; Thomas Raffles, of Liverpool; Thomas Binney, of London; John Angell James and Robert William Dale, Birmingham; and Charles Berry, of Wolverhampton. Much was expected, and rightly expected, of those who claimed to be the children of John Robinson, Oliver Cromwell, John Howe and John Owen. To be worthy of their great and heroic sires they must play a brave and valiant part in the new century now dawning. Two great tasks seemed to lie immediately before them:—*First* of all, England had still to be evangelized. The irreligion and ignorance of the dense masses crowded together in large towns constituted one of the most serious problems with which the Church of Christ was confronted to-day. Unless England were to perish, the teeming thousands of the great populations must be evangelized. "England for Christ" was the motto of the Church Aid Society, and along with Christians of other denominations they must resolve to spare no effort or sacrifice to turn that aspiration into a glorious fact. It must be their absorbing ambition to win England for Christ. *Secondly*, they had to safeguard the Protestant liberties of England. The battle fought and won at such a price three centuries and a half ago was upon them again. Protestantism was being assailed, not simply by avowed Romanists, but by secret Romanisers within the pale of the Church as by law established. If Protestantism were to be preserved, they must gird them for the fight.

THE Rev. R. F. G. Smithwick, vicar of St. Thomas's, Seaforth, says:—"I cannot help feeling that the end of the nineteenth century leaves us in the midst of dangers which perhaps we hardly realize. There is a growing spirit of national pride and independence abroad, which may land us in disaster. There is an unhealthy worship of gold which appeals to some of our worst passions; greed, avarice and selfishness are on the increase, and the result is that men live for the day, without any thought for the future. There is a spirit of worldliness and indifference in our midst which is sweeping men to destruction and despair. I would warn you against two

special dangers which are threatening us at the present moment. The first is the increase of gambling amongst all sections of society, and the second is the growing neglect of the Lord's Day. The end of the century undoubtedly finds us in a worse position regarding this than the beginning. Our forefathers observed the Lord's Day in a way which ought to put many of us to shame. There are thousands in our land who profess and call themselves Christians, who yet never enter a place of worship on a Sunday, thus cutting themselves off from all the blessings of the Gospel message and the hallowing influences of religion, and the result is what we see—indifference and worldiness."

Father Bernard Vaughan, Roman Catholic had this to say:—"We stand upon the threshold of a new century, with one hand, so to speak, upon the latch of that door waiting to spring open upon the ever-stretching future, which no man's hand could as yet map out, and it seemed fitting that they should pause and look back upon the past century, which had been marked by so many wondrous events and marvellous discoveries. Having referred to the social, religious and political freedom which had been bestowed on the masses and classes in the course of the last century, the speaker went on to speak of the advancement of Roman Catholicism in all parts of the world, and particularly in that portion of Lancashire. He went on to say that Catholics were a more church-going people than Protestants, and said he was told that but 10 per cent. of the people of Liverpool, and 12 per cent. of the people of Manchester, crossed the threshold of God's building to kneel in prayer on a Sunday. This was a sad aspect. They were told fifty years ago that the Catholic religion was going to be swept away, and that they would have to put their shutters up, but this prediction had turned out to be erroneous, because the Catholic Church to-day was in a far stronger position than it hitherto occupied."

Sir Walter Besant thus delivers himself in regard to what some consider a wonderful movement:—"The new block dwellings, the barracks, the model lodging-houses, are, it is true, free from sanitary faults; a cleanly and decent life is possible in them. That is, to begin with, great gain. But there are losses to set against the gains. It has always been the instinctive desire of the British working man to have his own individual home; he preserves so much of his country life as to desire a separate house with its own garden. In the block he loses his own individuality. His family is one of fifty, one of a hundred, one of a thousand. Their children become a part of a flock, with no more individuality than is to be found in a flock of sheep. Now, to be one of a flock means to be devoid of ambition, to lose the power of free thought, to lose the power of self-government. This loss is a great danger to a nation, the whole history of which illustrates the value of a sturdy assertion of self, a personal independence, the responsibility of the individual, and a constant readiness to revolt against authority.

Mr. J. P. Thomasson ex-M.P. for Bolton, proposes a practical method

of relief which is to be seconded by the Co-operative Society, this is the programme:—This takes the form of a building to be erected in one of the poorest and most congested parts of the town, to be used as a coffee and refreshment house, reading-rooms, baths, etc., and with provision for smoking, games, etc., and open to both men and women. It will cost upwards of £2,000, and will be quite a novelty in social and philanthropic enterprise. An interesting feature is that the Educational Committee of the Co-operative Society, whose membership exceeds 26,000, have undertaken the management of the building, and to pay the caretaker. The rooms will be open to non-members as well as members of the society. Mr. Thomasson's previous gifts include a park and art gallery, a board school, public gymnasium, and a system of educational scholarships and exhibitions upon which since 1877 he has expended nearly £13,000, and he has just renewed the scheme for another five years.

THE Lord Bishop of Liverpool (Dr. Chevasse) gives his idea among the rest:—It is only by united action that the Church of England in South-west Lancashire will be able to fulfil her mission and justify her existence. New churches and schools have continually to be built; new missionary clergy sent to work up new parishes; poor congregations are continually needing fresh grants towards the maintenance of Divine worship; the incomes of the clergy call for augmentation, and their widows and daughters for our help; a noble training-college requires increasing support to meet increasing demands; and our system of diocesan inspection and its organizing master, by its very success, claims to be maintained and extended. For such a work central funds are needed, out of which grants can be made, and through which the diocese can concentrate its strength on weak points, and can deal with diocesan needs as a whole, and by which the rich can help the poor, and parishes, once struggling but now thriving, can assist those which are still in the first stages of formation.

THE same Bishop, at a missionary meeting, held that they were among the agencies of the coming century of change:—Every thoughtful person must be struck with the different attitude now displayed towards missions by the English people. The *Times* newspaper, about fifty years ago, seemed to delight in deriding missions and missionaries, but to-day the same newspaper publishes articles lauding the objects of the missions. The East India Company at one time refused to allow a missionary to set foot on their land, and missionaries were not allowed to settle in British India when they first went out. At the present time, however, the Governor-General of India spoke highly of the work done by the great missionary societies. A change had come in the attitude of the Church also, and the Archbishop of Canterbury was an earnest advocate of missions. He thought that the change was mainly due to the logic of facts and to the enlightenment of the Church. The Church was beginning to realize more and more that the words of God, "Go ye into all the world and preach the Gospel," were intended to apply, not only to the Apostles, but to the Church of all time. What were they to do as individuals to

help forward the movement? He suggested three things to them—to read, think, and to pray in reference to their missions.

THE SIN OF OMISSION.

It isn't the thing you do dear,
Its the thing you've left undone
Which gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write;
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way;
The bit of heartsome counsel
You were hurried too much to say.
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time nor thought for,
With troubles enough of your own.

The little acts of kindness
So easily out of mind;
These chances to be angels
Which everyone may find.
They come in nights and silence,
Each chill, reproachful wraith;
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great
To suffer our slow compassion,
That tarries until too late.
And its not the thing you do, dear,
Its the thing you leave undone
Which gives you the bit of heartache
At the setting of the sun.

MARGARET F. SANGSTER.

DIED.

CROW.—In Salt Lake City, December 27, 1900, aged 70 years, Charles N. Crow. Deceased was born in England and came to Utah in 1859.

NAPPER.—In Salt Lake City, of old age, January 3rd inst., Charles Napper. Deceased was born October 12, 1828, at Walsate, Warwickshire, England.

CROMPTON.—In Salt Lake City, January 6th, at the ripe age of 83 years, Stephen P. Crompton, who was born in Norfolk, England, emigrating from thence to Utah in 1862. Brother Crompton was universally liked as a business man and as a Latter-day Saint.

CHALKER.—In the 16th Ward, Salt Lake City, January 6th inst., aged 74, Georgina, wife of James Chalker. Deceased was born in Bridport, Dorset, England, November 13, 1826. She embraced the Gospel some fifty years ago, and died firm in the faith thereof.

HILL.—In Manchester, January 7th, Walter Henry, the infant son of Walter and Eva Hill. Deceased was born September 6th, 1899.

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